A SERMON PREACHED AT THE COVRT AT GREENEWICH THE XXIIII. OF MAY, 1591.

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BRITISH MUSEUM

TO THE RIGHT HONORABLE MY SINGVLAR good Lords, the Lords of her Maiesties most honorable priuie counsell.

WHAT it pleased God (right Honorable) to inable me to speak of late before your Lordships in her Maiesties Court at Greenwich, I haue, as neare as I could remember, layd downe here now in writing, to the ende, that what then both pleased and profited some, may in the blessing of like mercie, do the same againe, and

what misliked anie, may be further considered, whether it so deserue in deed, or was but only thē mistakē. VVhich litle labor I am bold to present vnto your Honors, who with most holy and religious attention heard the same, that vnder the like fauour of your Honorable countenance, being foūd without cause of iust dislike, it may both passe to the view of others also that heard it not, and remaine a poore testimony of my dutifull heart and true affection towards your Lordships euer to my death.

Your Honors most humble bounden

GERVASE BABINGTON.

13 BVt his ſeruants came, and ſpake vnto him, & ſaid, Father, if the Prophet had cõmãded thee a great thing, woldeſt thou not haue done it? how much rather then, when he ſaith to thee, Waſh & be cleane?

14 Then went he downe and waſhed himſelfe ſeuen times in Iorden, according to the ſaying of the man of God: and his fleſh came againe, like vnto the fleſh of a little child, and he was cleane.

15 And he returned againe to the man of God, he, and all his companie, and came and ſtood before him & ſaid, Behold now I know that there is no God in all the world, but in Iſrael: now therefore I pray thee take a reward of thy ſeruant.

16 But he ſaid, As the Lord liueth (before whom I ſtand) I will not receiue it. And he would haue conſtrained him to receiue it, but he refuſed.

HAuing elſwhere of late (right Honourable) conſidered of this Chapter to this place, I haue thought good to goe forward with thus much more of it at this time, hoping

it shall not be iudged vnfit for this place, and these dayes wherein we liue. The words read as we sée, are parcell of the storie of Naman the Assyrian, a storie so wel knowne vnto vs, that I shall not néede to make any lõg rehersal of it. In few words for order sake thus much. Naman was a mightie man and verie honourable in the Court of the king of Assyria, and euen with the king him selfe verie highly estéemed. The reason is alledged in the storie, namely, because by his hand the Lord had deliuered the kingdome from great danger: thereby the spirit of God teaching vs, that there is not in this world a more iust cause of honorable regard, and most high accompt to be had and made of a man, not only with people but euen with Prince, then faithful loue and fruteful seruice to king and countrie: as the contrarie is most worthy also of al hatred, shame, and confusion. But amidst al this honor (saith the storie) Naman was a Leaper, an vgly and grieuous disease we all know, euen in a poore man, but in one of such place far more grieuous. We learne and sée by it how often God thinketh it good to season the pleasures and glorie that otherwise he voutsafeth great men

delitie to rinces and ountrey, a ause of ho- our: trea- herie of cõ- ufion.

Leprosie.

Great men haue their humblings.

men in this world with some humblings & chastisements, either maladies in bodie, or miseries in minde, from which yet after triall and exercise of them to his pleasure, he is able to release them as he did here Naman, if it shalbe good for them. The storie againe telleth vs, there was dwelling with Namans wife an Israelitish maid, taken by ỹ Assyrians as they scouted abroad and placed with her: This maide seeing her Lord and master his wofull estate, like an honest seruant pitied it, and wished that her Lord were with the Prophet in her countrie, doubtlesse he would heale him. The words of the maide were brought to Namans hearing, he yelded to the wish, & intendeth a iourney to ỹ Prophet, acquainteth the king his master with his desire, who not only gaue him leaue, but writ also his honourable letters to the king of Israel in his behalfe: which letters were wonderfully mistaken when they were read, as if a quarrel by thē should be sought against him, so that he rent his clothes for griefe and anger at these letters. The prophet Elisha hearing of this behauiour in the king, sent word to him to send Naman to him, and he should know that there was a

Prophet in Israel. Upon which message Naman came to him, & receiued this direction, that he should go wash seuen times in Iorden, and he should be whole. But so far was he from ioying to heare of health after this sort, ỳ he toke it to be a mere mockery of him, and brake out into words, that he loked the Prophet should haue come forth to him, and haue laid his hands on him, prayed for him, and so haue healed him, as for water and washing are not Abanah & Pharpar (saith he) riuers of Damascus as good as the waters of Israel, &c. In which chafe and choller his seruants spake vnto him as we haue now heard. Father (say they) if the Prophet had commanded thee a great thing, wouldst thou not haue done it? how much more this that he saith, wash and be cleane, &c. This is the story.

Now for the words read, if we marke them, they offer vnto our consideration foure things.

1 *First the speech of the seruants to their Lord.*
2 *Secondly, his yeelding thereunto.*
3 *Thirdly, the fruit of his obedience, health.*
4 *Lastly, his thankefulnesse when he was healed.*

The ſpeech of the ſeruants againe, hath in it to be obſerued:

{ *The ground from whence it came.*
The manner of it.
The matter of it.

His yeelding hath in it,

{ *To whom he yeeldeth: euen to his ſeruants.*
In what ſort: readily, without check or ſnub.

The fruit or effect, being his health, hath in it,

{ *How it was obtained, to wit, by waſhing in Iorden.*
How many times: ſeuen times.

His thankfulnes laſtly hath in it,

{ *To whom, to wit, to* { *God.* / *The Prophet,*
In what ſort, vehemently, not only formally.

Concerning the firſt, the ſpeach of the ſeruants, and therein firſt the ground from whence it came, what was it, but a louing, a true, a dutifull, and an affectionate heart to the good of their maſter. This made them ſpeake, this made them venture, this made thē bold to perſwade with him as they did: Faithfulnes in ſeruants euer bleſſed

aithfulnes
ſeruants
er bleſſed.

A thing that euer God required in ſeruants, and a thing that euer God hath honoured with his bleſſings vpon it, and remembrances of it in his woꝛd, *Epheſ. 6.*

ph.6.5.&c. Seruants (ſaith the Lord) obay them that are your maſters with feare and trembling, that is, with carefull reuerence in ſinglenes of your heart, as vnto Chriſt. Not with eye ſeruice as men pleaſers, but as ſeruants of Chriſt, doing the wil of God from the heart. With good will ſeruing the Lord and not men, and know yee, that whatſoeuer good thing any man doth, that ſame ſhall he receiue of the Lord, whether he be bond or free. **With what remembꝛance is the ſeruant of** Abraham **regiſtred in the bꝛoke of God foꝛ his faithfulnes and loue to his maſter, that hauing receiued in charge to goe ſeeke a fit match foꝛ his maſters ſonne amongſt his owne kinred, from whom he was then farre ſeperate by the commandement of God, that willed him to remoue as he did, the ſeruant fell vpon his knees to the Lord foꝛ direction, euerie way in that buſineſſe to his maſters good: would not eate noꝛ dꝛinke when he came to the place, till he ſaw how he ſhould ſpeede, &c. How**

Gén.24.

Gen.29. **alſo is Iacob ſpoken of, as true a ſeruaunt**

as

as euer man had: How Ioseph, how many moe for their true hearts and faithfull seruice to their masters: Therefore deare and precious (I say) was euer this disposition in seruants that here we see in Namans seruants to day: Loue to master, is loue to God, seruice to master is seruice to God, & so reputed, esteemed, and blessed of God. Now if we should aske by what meanes this loue was wrought in the seruants to their master, certainly (with great probabilitie we may say) it was by the honourable vsage of them by their master, for the whole storie speaketh of Naman as of a verie honourable minded man to all sorts. A remembrance that way againe to masters, to regard their poore seruants with comfort and fauour, as shalbe fit, if they wil possesse their hearts, as they owne their bodies for their times. For this is it ý pearceth with a sugred swætnes, euen to the reines of a man, and maketh him thinke no toile of bodie or braine too much for so good a master. Example Ioseph, who inflamed in heart with his masters most honourable fauours to him, in putting him so in trust that he knew not what he had vnder his hand, defied all wickednes, temptations, and baits

Gen. 39.

Honorable fauour and good vsage in maisters of seruants.

Gen. 35.8.9.

against him, whatsoeuer they might gaine him in the world. The cõtrarie in a master woũdeth the heart and the verie soule of a true seruãt whẽ he sẽth it: Example Iacob, who sẽing the countenance of Laban changed vpon him, brake into griefe, bewayled it to his wiues, and as vtterly discouraged to serue any more, purposeth a departure, which to Labans great losse he performed.

Hardnes in masters.

Gen. 31. 2.

The masters Posie.

I know the masters Posie is, *Deserue and then desire*, and but good reason that desert should go before desire: but then when desert is, and desire vpon desert to relæue lacke, let not the seruant set downe his Posie againe with mourning mind, Fidelis seruus perpetuus asinus: *A good seruant and a perpetual drudge.* Iesus the sonne of Syrach was a wise man we al know, and amongst many precepts he giueth this as one: Let thy soule loue a good seruant, defraud him not that bestoweth himselfe for thee, neither leaue him euer a poore man. Neglect of this hath depriued men of such as were worth gold, & furnished them with slipperie ones in their places, of whom after triall, they were forced to say ὦ φίλοι, οὐδεὶς φίλος. *O friends I finde no friend*; fæling the truth of this.

The seruãts Posie.

Chapt. 7.

A note for al masters.

Aristotle.

Cum tot populis stipatus eas,

In

In tot populis vix vna fides.

Garded thou art with troupes of men, but fauth thou findest scarse in one. Remember here Naman furnished with faithfull seruants towards him, because he was most honorable towards them. Loue in master makes loue in man, except in forme of man he be a diuell.

Hauing thus considered the ground of this speach, let vs next consider the manner of it, which as we see is modest, humble, reuerent, with the title and terme of Father and no worse. Thus spake men in those dayes that tasted but of ciuilitie: If more we would see, more we may well see in the 23. of *Genesis*, where the Sichemites speake to * Abraham as to a Prince, Abraham to them againe with all reuerence. Aron speaketh to Moses his owne brother with title of Lord, Let not my Lord be angrie &c. Sauls seruant that went with him to seeke the lost asses saith, here dwelleth in this towne a Seer, an honorable man. And he that spake so of the Prophet, would haue vsed no lesse reuerence to the Prophet we may well thinke. The Angel himselfe to a man chosen to office, vseth reuerence and termes of honour, God saue thee Gedeon

A terme giuen then & since to Magistrates and men in authoritie, to teach them with what affectiō they should loue their inferiours, euen as children, & howe inferiours ought to honour them euen as Fathers. Gen. 41 43.

* Gen. 23. Num. 12. 11.

How good men speake to men of authoritie. 1. Sam. 9. 6.

Iudg 6. 22.

thou valiant man. Thus I say again spake men in those dayes to men in authoritie. But alas the change now, when we rime in verse, raile in prose, and sinne in both, against God and his chosen instrumentes here on earth, most fearefully. We ruffell with them as Corah and his company did with Moses and Aron, proudly and malitiously telling them that they take too much vpon them, neuer remembring the dreadfull iudgement that befell those men for such behauiour, nor that which is more, that it is said expresly in the text, that it was done in signum *for a signe*, to wit, of that which shall befall first or last, one way or other, to all those that euer should do the like: For Sequitur superbos vltor a tergo Deus, *The plague of God followeth the proud stomake euen at the heeles*: And most notable is it that Chrysostom hath to this purpose, when he saith, Esto, multum edifices, habeas elemosynas, ieiunia, preces, virtutes omnes, omnia ista prophana sunt, impura, abominabilia sine humilitate. *Let it be that thou edifiest much, hast almes deeds, fastings, prayers, and all vertues, if thy hart be proud, malitious, enuious against thy superiours, and void of humilitie; certainly all these are prophane, impure,*

Num. 26. 10.

Humilitie.

impure and abominable in thee. The verie same iudgement had Austen when he said, if he were asked what was the chiefe thing in pietie and religion, and what the second, and what the third; he would answere to all, and that all in al were humilitie, as the Rhetorician said, pronunciation was in eloquence. Loke we then often, euen with a religious eye at this modestie and reuerēce in Namans seruants, and be sure what the wisedome of God hath not passed vnnoted in them, he wil not passe ouer vnblessed in vs, if we haue it. He that tuneth an instrument, and will hastely hoyst a string, may happely sooner breake it then tune it, but by milde and gentle strayning, he may bring it to a pitch that shall fit his purpose. Thus of the manner also of their spēech.

Modest speech shall not be vnblessed.

Thinke of this.

The third thing in their spēech is the matter of it, which as we all sée is a plaine perswasion of their Lord & master, to that thing that disliked him, that he was offended with, and could not abide to heare of at the Prophets owne mouth. And why perswade they thus? Surely because it tended to his good, therefore they aduenture to speake. Then these seruants wished not

The matter of the seruants speech

their Lord in his wrong humour, they played not as the reflection of the face doth in the glasse, euer performing that same gesture that we vse, & no other. In a word, they flattered not either for fauor or feare, but with duetie spake truely to their masters good, though his present humour carries him then to a contrary course. O glasse of glasses for all men to looke in with great profite, but especially such as in this place now behold and see it. For heere, heere are they, who if they were dealt withall truely and dutifully, would certainly auoid what many times they do with great hurt, either to themselues or others. And where as the common saying feareth many that wish the best: to wit, Veritas odium parit, obsequium amicos, *Truth gets hatred, and flatterie friends*: without doubt it is not so euer, but quite contrarie with graue, wise, and good men. My warrant is not onely experience, which yet is a sure teacher, but the expresse word of God, that saith, he that rebuketh a man shal finde more fauour at the last, then he that flattereth with his tongue. The venom of flatterie, and the bane that is brought by smoothing tongues, no words can vtter, no thoughts of hearts abhor sufficiently.

Nothing seruants.

A glasse for ill seruants.

Good men not offended with truth.

Prou. 28.

Flatterie.

ficiently. What monsters of men were those seruants of Absolon? who to content their maisters wicked humour slew ẏ kings sonne, & their maisters brother in the midst of the banquet that was made for such a purpose. What a wound to the kingdome gaue those flattering young counsellers, when with their smoothing the king in his vaine of youth, and crossing ẏ aduise of the old and prudent counsailers, at one blow they cut from the kingdome, of twelue tribes, ten? What an vgly vice in Vriah the Priest was it to follow the kings humour, and make an altar expressly against the word and will of God? Many such filthy flatterers with their harmes could I remember if needfull it were, these not sufficing. Not without cause therefore said Antisthenes once, that it was better to fall in κόρακας, quam in κόλακας, *amongst rauens, then amongst flatterers*, for rauens feed but vpon the dead, flatterers vpon the liuing, rauens eate the bodie, flatterers deuour the mind, and what vertue so euer might be in the same. Who hastened as it were, and euen pulled out of God his hand that fearefull plague and iudgement vpon Herod, to be smitten with the Angel of God sodainly,

2. Sam. 13. 29

2. Chro. 10. 10.

2. Kin. 16. 11

Antisthenes

and eaten with lice, but those smiling smothers that cried the voice of God and not of man. This filthy flatterie maketh a Welch Proverb that we haue in Wales true, that it is hard to know three things, an oke, a day, and a man: An oke for his privie windshakes that may be within, seeme it neuer so faire without: a day for his variablenesse of wether, and accidents that fall therein, and a man for his hollow hart when his words are softer then oile, and most comfortable: But let this sinne go to hell, whither it will carrie all that vse it without repentance, and let vs marke the vertue of these seruants of Naman ý were so far from it. They are dead, and yet liue for dealing plainly with duetie for their masters good, and hating to sooth him to his harme, and liue they shall with God assuredly that euer vse it.

Act. 12. 22.

Tre feth see a noth y dde nabod deen, derwin a duarnod.

The reason of the seruants.

A maiori.

The reason of their perswasion is an argument drawne from the greater to the lesse. If the Prophet (say they) had commaunded thee a great thing, wouldst thou not haue done it? then much more willingly should this small thing be performed.

why a great thing should be done if cómanded

The grounds of their Antecedent are two: The calling of the bidder, a Prophet, (therfore

foꝛe they ſay if the Prophet, with an emphaſis in the title and name) and the end of the thing bidden to attainment of health, and deliuerance from ſo grieuous a diſeaſe: either of which, but much moꝛe both togither, were a ſufficient reaſon to make a mã do a great thing, if it had bæne commanded. Being as much in effect and ſenſe, as if they ſhould haue ſaid, ſir his calling firſt is reuerent and high, not to be deſpiſed oꝛ lightly regarded; He is a Pꝛophet, the miniſter of God, by whom God hath ſhewed his powꝛer greatly, as we haue heard, and therefoꝛe his woꝛds muſt be of weight, and his direction followed, though he had inioyned a great matter. Secondly what he willeth, tendeth to your health, and to no woꝛſe effect: foꝛ he ſaith Waſh and be cleane. Now foꝛ a mans health verie great things are to be indured, eſpecially if his griefe be great. Therefoꝛe, as wel foꝛ his calling that willeth, as foꝛ the fruite of the thing willed, this counſel of the Pꝛophet ſhould willingly and readily be imbꝛaced and followed. This is the perſwaſion in ſubſtance, & the grounds they build vpon in ẏ ſame. A verie plaine, a verie true, and a verie pꝛofitable perſwaſion in whole and in part: Apply it

The calling of the bidder.

Miniſters words to be regarded for their calling

to our ſelues and it may thus auaile vs.

Application. Do Namans ſeruants ſéeme to regard the calling of the Prophet, and to think his words may not be deſpiſed without great folly? Alas what knew they concerning Gods Prophets & miniſters, to that which we know this day and this houre? We know the Lord now ſpeaketh not, nor buildeth his church in this world by his owne voyce in his owne perſon, but he hath giuen

Ephes 4.11. ſome Prophets, ſome Apoſtles, ſome Euangeliſts, ſome Paſtors and teachers for the repairing of the ſaincts, for the worke of the miniſterie, and for the edification of the bodie of Chriſt, till we all meete togither in the vnitie of faith vnto a perfect man, &c. And by theſe he teacheth, by theſe he conuinceth, by theſe he correcteth and inſtructeth

2. Tim. 3. 16. vnto righteouſnes. To theſe we know he

Matth. 28. 19 hath ſaid, Go into all the world and teach, and I will be with you. We know he hath ſaid, He that heareth you heareth me, and he that deſpiſeth you deſpiſeth me, euen me my ſelfe and mine owne perſon. Non reiecerunt te, ſed reiecerunt me (ſaid God to Samuel.)

Contempt of miniſters contempt of God.

1. Sam. 8. 7. *They haue not caſt thee away, but haue caſt me away:* And it is true, in the contẽpt of any mans miniſterie duely and truely vſed.

vled. None of these things (as we know them) knew Namans seruants, and yet they reuerenced, they regarded, and perswaded their Lord and master to regard, & feared a contempt of such a mans words. What iudges in the dreadfull and iudging day of God shall they then be against vs, that knowing what we know, and conuinced in our consciences with the trueth of that we heare, yet fearefully despise both speech and speaker, both calling and counsell: and not onely so our selues, but either by example, or by perswasion, or by both, indeuour to effect ỹ same in others? A word is enough to men wise and learned: God will not indure disdaine and scorne for euer. His owne mouth hath said, he indureth it when his messengers indure it. His own hand will plague it therefore if he be God, vnlesse we leaue it. Cyprian said well, and to this end most truely, Qui non credit Christo Sacerdotem agenti, credet tandem vindicanti. *He that beleeueth not Christ whẽ he doth the office of a minister, shall beleeue him to his wo, whẽ he doth the office of a iudge.* How doth Christ the office of a minister, but in, and by those, that be our ministers: beleeue not them then, beleeue not Christ, Lib. 4. Epi. 9

and so receiue iudgement for contempt of Christ.

Secondly, was the good of bodie (the release from a fleshly leaprosie) such a matter in these seruants eyes, that for it euē great things were to be obeyed and done? What thinke we then of good for bodie and soule, of deliuerance from spirituall leaprosie of soule that infecteth to death eternal, both of bodie and soule? should not great things be indured for that, should not hard things be obeyed and followed for that? Such is the fruite of our ministerie, and such is the effect of our perswasions if they be receiued. Hoc fac & viue, *This do and thou shalt liue.* In Christ and by Christ we do it when we beléeue and practise as we are taught and God inableth. And thus of the matter of the seruants spéech.

The ende of our counsell & preaching farre better then the Prophets bow to Naman.

Namans obedience.

The second generall head was the obedience of Naman to the counsell: wherein we may obserue first, whom he yéeldeth vnto, and followeth. Surely his owne seruants, men, for place so farre inferiour to him, as seruants to such noble and honorable masters be, yet their counsell he imbraceth, and their aduise, though contrarie to his liking, he will not reiect. How true then

do we ſée it to be? that graue and wiſe men do not regard ſo much who ſpeaketh, as what is ſpoken, knowing that Sæpe etiam eſt holitor valde opportuna locutus. *The poore gardner many times ſpeaketh greatly to purpoſe.* Sæpe ſub ſordido paliolo latet ſapientia. *Often vnder a poore cloke lyeth wiſedome ſhrowded and hidden.* Daungerous therfore it is, and preiudiciall to good diſcretion, to tye our ſelues to titles and places of men that ſhall counſell vs, as willing to regard nothing, except it proceed from ſome man of note, graced with ſome worldly place and title of dignitie in the world: for Naman we ſée was healed, & receiued a great good by yelding to his poore ſeruants, when they ſpake well and to good effect. And we know God himſelfe tieth not his wiſedome euer to men of greateſt note for worldly place, but hath often choſen the fooliſh things of the world to confirme the wiſe, and the weake things of the world, to confound the mightie things. And vile things of the world, and things which are deſpiſed hath God choſen, and things which are not, to bring to nought things that are, That no fleſh ſhould reioyce in his preſence.

Wiſe men regard not euer who ſpeaketh, but what is ſpoken.

Dangerous to pin our ſelues to titles of men.

1.Cor.1.

Optimus ille quidem, qui paret recta mo-

nenti: *The best man therefore is he, that imbraceth good counsell, be he neuer so meane an instrument from whom it commeth.*

Good counsel to be followed readily without checks.

Next we obserue how readily and willingly Naman doth it, making no replie to the contrarie, giuing them no checke, no snub, no rebuke for intermedling with his matters. Certainly a great vertue and a verie honorable minde in him, to the checke of all those that rate and reuile, beat downe and disgrace at the first, such as perhaps after they follow, though not seeming so to doe. Surely he spake it moderately that spake it, and it is most worthy marking. Si merito reprehenderit quis, scito quia profuit, si immerito, scito quia prodesse voluit. *If a man rebuke a man and crosse his mind with some perswasion, if there be cause of that perswasion, then hath he profited thee, if there be no cause, yet was his heart & mind to profite thee, and that is to be regarded and accepted without any vnkind checke euer.*

3 And his flesh came againe like the flesh of a young child, and he was cleane. This is the frute that followed his obedience, he was healed. But you will say, Did the water of Iordan heale him? No, no more thē the clay and spittle that our Sauiour vsed

The fruit of Naimans obedience.

gaue

gaue sight. But there then that, and now here this was the meanes that it pleased God to vse, he him selfe both there and here healing by his diuine power and might. If we aske againe, why seuen times he washed, & was not healed with once or twise washing? The answer may be this, that as well at once as after seuen times washing God could haue healed him, if it had pleased him, and without any washing at all if he would, for neither the washing nor the nũber auayled anie thing to his health: but the one vsed, because so it pleased God, who vseth outward things as he pleaseth, and leaueth them also when he will, and the number of times vsed onely for exercise of his faith and obedience. As he brought the children of Israel to the land of Canaan after many years triall, which he could haue giuen farre soner if he would. He could by and by haue released Ioseph frõ his wrongfull imprisonment if he would, yet he let him alone a long time, and all to schoole him. Dauid he could haue brought to the kingdome, with halfe the difficultie that he did if he would, & haue deliuered also Daniel and the three children, before euer they had come into such daunger: but thus he

God healed not the water.

Why he washed 7. time

thought good to exercise their faith, patience and hope, that much more they might shine hauing thus bene tryed. And this is a note for all wearie suters in this place to take with them. If it pleased God he could effect your desires, and dispatch you away in a day, but then should not you know, what perhaps thus you learne, neither inward faith receiue such frutefull exercise, as thus it doth, loking to God, hoping in God, and resting vpon God, to receiue frō him what shall be best, and in such time and space as shall be best. Yet may I not say that your profiting any way by your delayes may be a iust excuse to them, that without any nēd are causes of the same. For surely the Lord would haue all honest sutes with conuenient spēde euer dispatched: and that made Moses first sit him selfe from morning to night, and after to chuse others his coadiutors in that busīnesse, that men might more quickly and easily be relæued. And thus much briefly of Namans healing.

Vearie suters comfort

The fourth and last thing is his thankfulnes when he was healed, set downe in words & in dēds, to God, and to the Prophet, and that not formally but vehemently performed. His thankfulnes to God in words,

Namans thankfulnes.

in words.

words,

words, that he knew now there was no God in all the world but in Israel. In deeds, that he would thence forth offer neither burnt sacrifice, nor offring vnto any other God saue vnto the Lord. Both words and deeds a duetie sweete, performed as it should be in any man. For what may the Lord more iustly require for his mercies and benefits then a thankfull heart? Performe this and performe but duetie, yet performe this and performe what God esteemeth highly, and what godly men haue euer performed zealously. Iacob the great Patriarch, when he considered what he had beene, and what he was, and by whose meanes he was what he was, how brake out the flame of such sweete feeling into praise and prayer, saying: O God of my father Abraham, and God of my father Isaac, &c. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed vnto thy seruant, for with my staffe came I ouer this Iorden, and now haue I gotten two bands, &c. God make them that haue gotten two bands with Iacob, beginning but with their staffe, as thankfull to the giuer as Iacob was.

In deeds.

Good men euer thankfull.

Gen. 32. 10.

What felt Dauid when he cried, *Quid*

retribuam? What ſhall I giue, what ſhall I giue to the Lord for his benefites beſtowed vpon me? **When againe he cried,** O my ſoule praiſe the Lord, and all that is within me praiſe his holy name: O my ſoule praiſe the Lord and forget not, forget not, forget not his benefites, which gaue thee pardon for thy ſinnes, &c. **That is, which hath done this, and done that, and done a thouſand things for thee. When** againe he cryed, O Salomon (my ſonne) know the God of thy father. **That is, that preſerued thy father, exalted thy father, ſet vp thy father, ſo greatly, ſo graciouſly, ſo mercifully and ſo bountifully, as euer man was.** Know him **(I ſay my ſonne)** and ſerue him with a perfite heart and a willing minde, &c. **What felt the bleſſed virgine** Marie? **when ſhe cryed,** My ſoule doth magnifie the Lord, &c. **with thouſands mo I might name, euer feeling, and euer thankfull for mercies receiued. The contrarie, to wit a dull and dead heart in this behalfe, is as odious on the other ſide, and as damnable as this is ſweete and acceptable: witnes the Lord Ieſus, one for all, and once for all, when** he ſaid Were there not tenne clenſed, where are then the other nine? Behold there is not

Pſal. 103.

2 Chro. 28.

Luc. 1.

Luc. 17.

found

found that returneth to giue thankes but this one: As if he should haue said, O sinne of sinnes, vgly and monstrous, so manie cleansed and so few thankfull. One writeth a Commentarie vpon the booke of Wisdome, and there in the end telleth certaine stories moralizing vpon thē, amongst which this is one: That a certaine woman named Nephastes being with child, went into the Temple of the gods to aske what it might be that she went withall: Vnto which desire of hers one of the gods answered, Fætus tuus filius est, & dabo pulchritudinem: *Thy child is a sonne, and I will giue him beautie.* Another, Fætus tuus filius est, & dabo fortitudinem: *Thy child is a sonne, and I will giue it strength.* The third, Fætus tuus filius est & dabo diuitias: *Thy child is a sonne and I will giue him riches.* Three great gifts, beautie, fortitude and riches: yet (saith the storie) the mother made a tush at all these, because her hart wished somwhat else, that was not named: to wit, fauour of great personages and long life. Which when the gods saw, to reward vnthankfulnesse with a condigne punishment, they chaunged their giftes, and he that said he would giue beautie, gaue the child when it

Holcot in Sap.

A storie of an vnthankfull woman.

was borne the head of an ape, he that said he would giue strength, gaue it for hands gose feete, and for armes gose legges: the third that said he would giue riches, Dedit excoriatum, gaue it so bare that it had not so much as any skin vpon it. Thus was vnthankfulnes punished, and be it storie or fable, or whatsoeuer, the drift of it is Gods truth, as true as God, that vnthankfulnes is odious to the Lord. Naman therefore a blessed man that had such a feeling heart of Gods goodnes towards him.

Naman with an edge thankfull, & so ought we.

But was he onely thankful? No (I say) but with an edge he was thankfull, & that also is to be noted. His words haue an emphasis in them, and a vehemencie: No God, no God, no God, but the God of Israel: I will neuer sacrifice to any else, neuer, neuer, Yea God be mercifull vnto me when I shall but bow downe in the house of Rimmon, by reason of the king my master leaning vpon my shoulder, God (I say) be mercifull vnto me and forgiue, but euen thus much declining from this my God, that hath thus healed me, &c. All which words we see haue heate in them, and proceede from a heart that is throughly touched. Away then (saith this example) with all formall and frosen thanks,

thanks, such as commeth not from the hart, and therfore hath scarse power to come out of the mouth, but halfe cleaueth in the téeth: Such neuer God loued, such neuer Gods children vsed or liked. Mad Machiauel talketh in this as in other dueties of religion, of a séeming, and not a being: but as good a politician as he, and farre better, saith, O dogma, ad principis perniciem pariter & subditorũ. *O rule tending to the subuersion both of Prince and people.* Whatsoeuer men say, the truth of God saith, thankfulnes to God is to be performed, not in shew, but in truth: not for forme, but with féeling, as here did Naman. For what is that fire that the Lord Iesus baptizeth with all, is it colder then water? Why came the holy ghost vpon the Apostles like tongues of fire? Surely these places tell vs that heat in heart, and heat in tongue is wheresoeuer Gods spirite ruleth: and if where there is some warmth, that is a lukewarmnes, yet there the Lord threatneth destruction and confusion: saying, He will vomit such out of his mouth: how much more where there is none at all? no not euen so much as a lukewarmnes, but onely a séeming, to soth the world withall, and no more. For there-

Worddi thankful

Lipsius, N polit. To seeme not to be.

Matth. 3.

Act. 2.

Reuel. 3.

foꝛe from all Gods childꝛen be this wicked parador, and in ſtæde thereof this example of Naman thus vehemently fæling, & ſpeaking, togither with that moſt certaine and ſure truth, that Religioſa pietas ſolum immobile fundamentum. *Religious pietie not ſeeming pietie, is the onely immouable foundation euer to any man.* Thus was he thankfull towards God. Laſtly is to be conſidered his thankfulnes alſo towards the Pꝛophet, togither with the earneſtnes thereof againe, and ſo to end.

Namans thankfulnes to the Prophet.

His thankfulnes to the Pꝛophet is ſet downe in theſe wꝛoꝛds, I pray thee take a reward of thy ſeruant: teſtifying thereby, that his heart felt with a ſwæte taſt the benefite done vnto him by his miniſterie: a thing which likewiſe God euer required, and men of vertue haue euer perfourmed, as might by ſundꝛie ſcriptures be ſhewed if it were nædfull. But alas the dayes and times wherin we liue, as farre from ſwæt conceipts towards men by whom we haue bæne pleaſured, as euer any dayes ſince the wꝛold began. The Galathians, when ſaint Paul had taught thē the wꝛoꝛd of God, opened their vnderſtanding and bꝛought them to the faith, thought the verie eyes in

Our vngratfull dayes.

Galath.4.15

their

their heads not to much to bestow on him. We in stede of giuing eyes, could finde in our heart to take the eies of them that haue begotten vs vnto Christ, and are the ministers by whom either first we beleeued, or at least were greatly increased and profited in beliefe. God turne our hearts and lay not to our charge in his iudging day what the true teachers of Gods eternal testimonies find at our hands in these dayes. But do we deale thus onely with the ministers? No, euen the ciuill Magistrate, whose cares and toyles, no loue, no life, no death cã euer requite, drinketh of the same cup, and receiueth the same measure at our hands as the ministers do: for we raile, we rime, we gird, we glance, we tel old wiues tales of them also. Plutarch reporteth of some Grecians in the life of Flaminius, that Philip being ouercome, and liberty proclaimed vnto them by Flaminius, they cryed with such vehemencie σωτηρ, σωτηρ, *Sauiour, Sauiour*, that the verie foules in the aire fell downe dead with the sound of the crie, and they so pressed to sée the face of him that was so good vnto them, that time it was for Flaminius to make away, lest the vehemencie of the people might haue ouer-

Note this storie.

runne and crushed both him and others. Here was loue and thankfulnes we see most vehement. God doth know, and our soules and consciences testifie vnto vs this day, how farre we excede these Grecians in fredome and mercies bestowed vpon vs, not by a Romaine or Heathen, but by a most Christian Queene and gracious gouernour ouer vs (his hand and power that hitherto hath done it, long mercifully preserue her to vs.) Where be our cries with these Grecians σωτηρ, σωτηρ, *Saviour, Saviour?* (Wo is me to speak it) some of vs crie, and too manie of vs crie in stede of this, No church, no sacraments, no ministers, no discipline at all, and therefore we must leaue all open assemblies in this land, and combine our selues togither to erect a forme according to our wils, in woods, in fields, in holes and corners where we can: Yea with more woe I speake it, some feare not to write, Pharao of Egypt gaue the Israelites leaue to worship God truely, but our Magistrates, *If* they should giue vs leaue yet could we not be suffered for such and such. Making an If, after these infinite mercies powred vpon vs by God, in the gracious gouernment we liue vnder, and

casting

casting downe the gouernours in merit towards vs, beneath Pharao of Egypt. O sinfull If, O damnable and vnquietfull If. If this be our thankfulnes towards mē, from whom we haue receiued health, and health not of bodie as here Naman did, but of soule and bodie infinite and vnknowne wayes, without doubt we be no Namans, a man may sweare we be no Namans, nor Grecians that so felt the friendship of Flaminius, nor men in this behalfe of ciuill vertue: God make vs in the end good subiects.

But from whence might this great vnthankfulnes both to Magistrate & Minister arise & flow in these men? Surely the verie foūtaine is this (as I thinke) that they may not be suffered by either of them to alter and chaunge the lawes they like not of at their pleasures, not considering, or regarding, as may be thought, with that stayednesse of head and trembling of heart that were to be wished, what either the wisdom of God hath set downe in his word, in conscience to be followed, or what wisedome of men in gouernment and pollicie expert, haue deliuered, in discretion to be regarded. For the word of God, me thinke the place in the Prouerbes in stede of manie

moe ſhould greatly moue vs, where the Spirit of God ſaith thus. My ſonne feare the Lord and the king, and medle not with them that are ſeditious, for their deſtruction ſhall ariſe ſuddenly, and who knoweth the ruine of them both? That are ſeditious, ſaith the Engliſh, but that are Changers or Mariers ſaith the Hebrue gnim ſhonim. And that we might vnderſtand what Mariers and Chaungers are meant, Tremellius and Iunius ſay thus: *Cum varijs, id eſt, variantibus & perfringentibus leges Dei & ſuorum Principum. Denique deficientibus vita ſua immorigera à reuerentia Dei & Regis.* With Mariers, that is variers and breakers of the lawes of God and of their own Princes. And finally by their vndutifull and diſobedient life, making default of reuerence to God and Prince. *Cum mutantibus*, ſay others, *ſcilicet leges, conſuetudines, ritus bonos, ſtatum regni.* With chaungers, to wit, of lawes, cuſtomes, good rites, and ſtate of a kingdome. With theſe my ſonne meddle not, but feare the Lord & the king. For the deſtruction of ſuch men ſhalbe ſudden, and who knoweth the ruine of them both? For the writings of men let Auſtin both for learning, vertue, and experience weigh

Prou. 24. 21. &c.

Changers of Princes laws

Lauaterus in Prou.

Teſtimonies of men.

weigh ſomthing with vs, who ſetting down that chaunges ſometimes may be either by adding or detracting, yet ſetteth this down as a moſt tryed truth, that when a chaunge is made, *Quæ adiuuat vtilitate, perturbat nouitate.* What it profiteth by his goodneſſe, it troubleth with his newneſſe. Worthie is the place aduiſed reading, and religious marking, if we regard any mens iudgements but our owne. Others haue ioyned with this iudgement of Auſtin fitly & fully if nede were to ſhew many. Tutiſſime agunt qui præſentibus moribus legibuſque etiamſi deteriores ſint, minimum variantes, rempublicam adminiſtrant. *They deale moſt ſafely that varying as litle as may be from preſent lawes and manners in vſe, gouerne the common vvealth thereby, although they bee ſomevvhat vvorſe.* Poſitas ſemel leges conſtanter ſeruate, nec vllā earum mutate. Nam quæ in ſuo ſtatu eademque manent, etſi deteriora ſint, tamen vtiliora ſunt Reipublicæ his, quæ per innouationē vel meliora inducuntur. *Lawes once eſtabliſhed keep conſtantly, neither chaunge ame of them. For things which remaine in their ſtate and the ſame, although they be vvorſe, yet are more profitable to the common vvealth, then thoſe vvhich by innoua-*

Epiſt. 18.

Innouation

Alcibiad apud Thu. lib. 6.

ἥκιστα διαφόρως.

τὰς κειμένας νόμους ἰσχυρῶς φυλάττειν. καὶ χείρους ἦ.

Apud Dion. 52.

neca piſt.

tion are brought in better. Non conualeſcit planta quæ ſæpius trãsfertur. *The plant that is often remoued doth not proſper.* Sperne circa te nouatores, qui vt aliquid videantur afferre ſui, etiam recta cõmutant. *Deſpiſe about thee innouators, who that they may ſeeme to bring ſomething of their owne, chaunge euen right things.* Many ſuch things out of wiſe mens writings might be alledged. By which all, as by theſe now named, my conſcience profiteth but only thus: Not to think that what man doth, may neuer be chaunged or bettered, for I haue approued Auſtins iudgement before to the contrary, but to learne as much reuerẽce towards things eſtabliſhed by graue and godly aduiſe, as poſſibly there may appeare cauſe in them, to hate raſh buſineſſe, and buſie raſhneſſe, and if things muſt and ought to be chaunged in dæde, then to do it, if I were a doer, or to ſeeke it, if I be a ſeeker, as that wiſe Orator ſayd, Quam minimo ſonitu. *With as litle noiſe as may be.* Thus in mine opinion might we ſomewhat leſſen the cauſe, and drie vp the fountaine from whence ſpringeth ingratitude now named towards Magiſtrates and Miniſters, and make vs crie, as thankfully as euer the Grecians did, of whom

int.lib.3. ſtitut.

Cicero ad Attic.lib.11. Epiſt.9

whom I haue ſpoken, or as Naman the Aſſyrian doth, whom now we intreat of. God guide vs and direct vs in his mercie.

The heat I ſaid of Namans thankfulnes was to be obſerued, which god his wiſdome hath not concealed, but purpoſely noted in this (He would haue compelled him.) It affordeth vs this doctrine, that it is not enough when we haue receiued a benefite from men, to vtter a few formall thanks, or to conceiue a few fine phrases, but both man ioyeth in and God himſelfe requireth a heat, a zeale, an earneſt, faithfull, and feeling thankſgiuing after God the giuer, to man the meanes of his mercie towards vs. Naman had it here in the text, and God will not conceale it, but vtter it for our knowledge. The Leaper cleanſed in the Goſpel, turned backe, fell downe on his face at Jeſus feete, and with a lowd voyce gaue him thanks: all words and geſtures of heat and hartineſſe in this duetie. The blind man when he had receiued ſight, Followed Ieſus, and praiſed him: followed him (ſaith the ſtorie) which was heate, when a froſen zeale would haue ſlipt away after a few formall words. What heartie heate was in Maries for god receiued, when ſhe

Naman ha tely thank full to man not formal

Luke 16. 17.

lay at his feete, and with teares that came from a rauished heart washed them, and wiped them with the haires of her head. Was this an ordinarie thankfulnes, or a heat in her, honoured by God himselfe, and in vs assured euer of blessing, if we haue it? Thankfull therefore we ought to be not onely to God but to men, for so was Naman, and that feruently, not falsely, for so was Naman.

Why the Prophet refused his gift

Why the Prophet would not receiue this offred gift at Namans hands, two causes may be coniectured: One, that he might breed in Naman a conceipt of difference in him, and all true Prophets, from false dissemblers, where of then were many, with whom all was fish that came to net. Another, that he might hereby occasion Naman to thinke of God, as the onely giuer, worker, and effecter of his health, and not of any vertue in him (the Prophet) thereunto, which happely he might haue done, if his gift had bene receiued. This teacheth vs a doctrine of care to preserue our honest estimation in the world with all men, as we may well, and not to robbe God of his glorie by ignorance in men to discerne aright, but the time is gone: The God of mercie

A care of our name.

Not to rob God of glorie.

and

and power giue his word a blessing, make it a sauour of life vnto life to vs, and let it neuer be a sauour of death vnto death: Increase our knowledge, but increase our obedience also according to our knowledge, that we may not onely know what to do, but do it euerie day, and euerie way more and more through Iesus Christ our Lord, who with the father and the holy ghost, be blessed, praised, and honoured now and for euermore,

Amen.

FINIS.

Faults escaped.

Pag. 13. for κεφαλος read κεφαλας, for κεφαλας read κολλας. Pag. 33. in the margent, for Epist. 18. read Epist. 118. Pag. 14. read the Welch note thus. Tri feth sydd anodd y ddynabod, dyn, derwen, a duwarnod. Pag. 19. line. 21. for confirme, read confound.

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